Friends Bulletin

PACIFIC AND NORTH PACIFIC YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 51, Number 8 MAY, 1983

The Soviet Union–Some Impressions

by John MacDougall, Acton Meeting, Mass.

Is the Soviet Union on the brink of collapse? Definitley not. Do the Russians want peace? Yes, passionately. Are the Soviet people freer today than under Stalin? Yes, somewhat. Will the Soviets invade Western Europe this decade? No, most unlikely.

This much–and more–I can say with confidence, after spending a semester last Spring in the Soviet Union. I went there under the faculty exchange program between the University of Lowell, where I teach, and Tbilisi State University in Soviet Georgia. I taught at the university and other institutions, lived in an ordinary dorm with my family, and travelled thousands of miles across the USSR by train and plane, from Georgia in the Caucasus mountains to Moscow, to Leningrad and Lithuania on the Baltic coast.

Economics–I'm sure no Soviet citizen starves–I saw very few beggars. Unemployment does not exist, and nobody is afraid of layoffs. Many of the basics are inexpensive and readily available. Public transportation is good and cheap–a bus or trolley ride in town costs a nickel, and the 1200-mile train or plane trip from Tbilisi to Moscow costs only $60. Rents in government housing average only five percent of

(Continued on page 128)

by Marilyn MacDougall

Children in Soviet Georgia
In Tree - Peter MacDougall. Below from left - Erakle, Jessica MacDougall and Marika

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"We seek ways to cooperate to save life and strengthen the bonds of unity among all people."

– PYM Proposed Advices on Peace

Four perspectives on the Advices on Peace are offered here: "The Soviet Union–Some Impressions," a U.S.-U.S.S.R. Proposal for Reducing and Eliminating the Arms Race, A Women's Peace Initiative in Europe in 1983, and the relationship of Meetings to the mentally ill.

As Friends in our western Yearly Meetings prepare to gather–Intermountain in early June, North Pacific in late June, and Pacific in the first week of August–members and committees will carry forward our many concerns for peace arising out of the escalating militarism of the United States and its implications for the destruction of life in many areas of the world.

What our brothers and sisters are telling us in El Salvador, Nicaragua, Guatemala, Costa Rica and Europe is to bend all our efforts to dissuade our government from its present course of increased military aid and production of nuclear weapons. There is a new urgency to turn our government around as it plans to deploy Cruise Missiles in Europe this year and to join with Salvadoran government forces (through the U.S. AID program) in new assaults on villages as a first step in "pacification" similar to the Phoenix program used against the people of Vietnam in which the order of the day was to destroy villages to "save" them. Has our government learned nothing from the lessons of Vietnam and Watergate?

"A basic task of peacemaking is to fill the spiritual void in our civilization by replacing fear which cripples human efforts with faith in the power of love. . ." (PYM *Faith and Practise*)

Shirley Ruth

From Friends Bulletin Committee
Changing to a Uniform Renewal Schedule

While the *Friends Bulletin* Committee is pleased with the excellence of the *Bulletin* and the role it plays in the life of Pacific Yearly Meeting, North Pacific Yearly Meeting and Intermountain Yearly Meeting, it continues to be troubled by recurring periods when income from subscriptions lags behind salaries and bills which must be paid to publish *Friends Bulletin*. Last year 16 Meetings were late an average of 2.8 months in paying for their subscriptions and a number of individuals were late as well. Spread among all member households in Pacific Yearly Meeting there was a lag in payment of 1.25 months. This amounts to a cash lag of over $1400 generated by late payments within P.Y.M. alone. As a result, payment of our editors' salaries and other obligations of the *Bulletin* is delayed periodically, and our editor sometimes has felt it necessary to pay pressing bills herself or to defer payment of such items as her rent allowance. The unpredictability of our cash flow problems is compounded by the fact that both individual and Meeting subscriptions come due at various times throughout the year and that the practices and renewal times of Meetings sometimes change. To minimize these problems our editor is spending an undue amount of her time on correspondence, phone calls and other business concerned with keeping subscriptions current or dealing with problems created by our lag in income.

IN RESPONSE TO THESE PROBLEMS THE *BULLETIN* COMMITTEE HAS DECIDED TO ADOPT THE PRACTICE OF *THE CANADIAN FRIEND* BY ESTABLISHING A UNIFORM RENEWAL TIME FOR BOTH MEETING AND INDIVIDUAL SUBSCRIPTIONS. BEGINNING IN 1984 ALL SUBSCRIPTION RENEWALS WILL BE DUE IN JANUARY. THE SHIFT TO THIS NEW SCHEDULE WILL BEGIN WITH RENEWALS DUE IN SEPTEMBER OF THIS YEAR. BEGINNING IN SEPTEMBER, ALL RENEWALS WILL BE PRORATED FOR THE BALANCE OF 1983,AND BILLED FOR A FULL YEAR BEGINNING JANUARY, 1984. RENEWALS PAID BEFORE SEPTEMBER OF THIS YEAR WILL BE FOR A FULL YEAR AND WILL BE REDUCED ACCORDINGLY FOR 1984 WHEN THEY BECOME DUE NEXT JANUARY. ALL MEETINGS AND INDIVIDUAL SUBSCRIBERS WILL BE FULLY ON THE NEW PAYMENT SCHEDULE BY JANUARY, 1985. EACH MEETING OR INDIVIDUAL SUBSCRIBER WILL RECEIVE A LETTER STATING THE PRO-RATED ADJUSTMENT TO THE RENEWAL AMOUNT DUE.

The *Friends Bulletin* Committee welcomes the cooperation of all Friends in making this change in our procedure. We hope that it will free time for our editors to pursue in more depth what we expect of them in facilitating clear expression of the concerns and insights which move Friends in our three Yearly Meetings to reflect and act creatively.

Alan Strain and Marilyn Heilman, Co-clerks

(The Soviet Union: Cont. from cover)

one's income. Last fall, prices of gasoline, vodka and certain other major items were raised sharply–partly to soak up increased consumer savings.

Agriculture is the Achilles heel of the Soviet economy, and farmers are still reluctant to put their best efforts into the highly-centralized collective and state farms. In the capitalistic farmers' markets, most food items cost at least as much as in the US, while the average salary is around $2500 a year. Bread–and liquor–are always cheap and plentiful, but on many days I found high-protein foods like meat, eggs and cheese unavailable at government stores. In recent months food rationing has been introduced in provincial cities. Another problem is the low quality of workmanship in government-made appliances, housing, etc. The three-year old dorm we lived in was already falling apart, and water and electricity were shut off about one day a week.

Despite these problems, the country has made enormous economic progress since 1964, the beginning of Brezhnev's government. Thousands of new apartment buildings are going up, in every city and town. They have their own bathrooms and kitchens–a vast improvement over having to share bathroom and kitchen with three neighbors in the older apartments. Traffic jams, something I never saw when I visited the USSR in 1960, happen in some cities today. The main reason is the thousands of new Soviet-made Fiats, which are very popular. Clothing is of much better quality than in 1960. Many city people sport fashionable clothes like American jeans, which can cost up to $300 on the black market. Wages and salaries have gone up in recent years. No doubt people are also making more from illegal or semi-legal activities like private trade and tutoring–otherwise, how could people afford the cost of black-market items such as jeans, tape-recorders, etc.?

Freedom and Stability–Many people complained to me about the cumbersome bureaucracy, the shortages of food and consumer goods, the lack of freedom of speech. These people always insisted that we keep these conversations confidential. Many acquaintances seemed eager to get to know my family better, but never followed up on the initial contact, apparently out of fear of being seen with Americans. All our friends assumed our dorm room was bugged.

Another contrast with the West was the lack of public information. By this I don't just mean the absence of a free press, but rather, people's inability to get official information we take for granted. There are no phone directories, and we were never warned of water and electricity shutoffs in our building.

On the other hand, many of our friends were convinced that there was significantly more freedom of speech than in Stalin's day. Very few dissidents were executed under Brezhnev, and their prison or mental-hospital terms are shorter and less unpleasant. And an extensive grapevine goes a long way to make up for the lack of official information.

I would also judge that the Soviet regime is one of the most stable in the world. Why? Not just because people are afraid of losing their jobs or going to jail if they are too outspoken. But also because of four other, more subtle, factors.

First, the privileged groups in Soviet society are handsomely rewarded by the system. Party and government officials can shop at exclusive, well-stocked stores. So long as they do not get too out of line, scientists and artists have access to Western movies and books closed to ordinary people, and successful artists and scientists can travel to the West. A member of the artists' or writers' union is guaranteed an income above an average worker's.

Second, the central government has made concessions to ethnic nationalism. It is important to remember that the USSR is much more than Russia. There are over fifty million non-Russian Slavs like the Ukrainians and White Russians; there are Lutheran Estonians and Latvians and Catholic Lithuanians along the Baltic coast; there are Moslem Uzbeks, Turkmens, Azerbaijanis and others in central Asia; there are Georgians and Armenians in the Caucasus who became Christians centuries before the Russians; and there are yet other smaller minorities like the Jews, the Germans and the Tatars. All these non-Russians speak their own languages and have a distinct history and culture. Most of them dislike the Russians whom they

see as imperialists.

Moscow is trying to create a national identity that rises above regional loyalties, but the men in the Kremlin are very aware of the problems involved. In 1979 it was announced that Russian would replace Georgian as the government language in Georgia. Thereupon a rare event occurred—a mass protest demonstration—and the government backed down. The desperately poor regions of central Asia, and rural regions all over the country, have been especially favored with schools, hospitals, roads, etc.

Third, as I have pointed out the average person has gained economically under Brezhnev, and clearly appreciates this.

Fourth, most Soviet citizens deeply love their country. True, probably a majority are cynical about their leaders, and many feel a lack of meaning in their lives. This helps to explain poor workmanship, alcoholism and other social problems (which, incidentally, are not unknown over here!). But everyone is very proud of their country's heroic defeat of the Germans in World War II. The war killed 20 million people, and absolutely nobody I met wants another war. There is also much pride in Soviet technological achievements in fields like aerospace and medicine. Most important, communism is not just a political-economic system (any more than capitalism is just that). Rather, communism is a *social doctrine* that profoundly shapes Soviet people's thoughts and values. Hardly anyone can think of any other basic way to run their society, and accepts the general system.

It should always be remembered that for centuries the Russian empire has never known Western democracy. So the Soviet people do not expect the political freedoms we take for granted. Another important difference from America is that the USSR has, in this century, been devastated by three wars on its own territory. So millions of Russians must see the present situation as a relative paradise of peace and plenty.

Foreign Policy—I am sure the USSR would like to expand its influence in the world. *But* I do not see it as the omnipotent, ruthless giant the Reagan administration talks about.

Indeed, Soviet power in the world has perhaps *declined* in recent years. Afghanistan looks like it's turning into the Soviets' Vietnam, and despite martial law, the Poles are still mounting protests like pro-Solidarity demonstrations and pirate radio broadcasts. In contrast, in 1957 and 1968 Russian intervention had a big impact in Hungary and Czechoslovakia, and in those years the US had unquestioned nuclear superiority. In Western Europe, the important Italian and Spanish communist parties are now following an independent course. In the Third World, since 1965 the Soviet Union has lost important friends like Egypt and Indonesia. Outside Eastern Europe and Afghanistan, the Kremlin does not rigidly demand pro-Soviet regimes.

Soviet leaders are undoubtedly aware of the country's serious domestic problems, such as economic shortages, ethnic unrest, apathy, and alcoholism. Nobody can be sure what Brezhnev's successors will do. But I believe the system is well-enough entrenched so that things won't change greatly in the next decade or two. There are great pressures on the Kremlin to continue with the policies of economic progress and political liberalization.

All these gains will be totally obliterated in a nuclear war, as the Soviet leaders know. So I do not believe the Kremlin is preparing to start a nuclear war.

Officials and ordinary people alike insist that they hold no grudge against the American people. Despite the chilling of US-Soviet relations, I encountered no hostility to me as an American from the hundreds of Soviet citizens I met. On the contrary, everyone welcomed my family and me, and there was much interest in American literature, technology, politics, movies, clothes, music and so on.

This raises important questions for us all. For instance, will the present American nuclear buildup really stop the Soviets from doing certain things in countries like Poland that the US does not like? If not, shouldn't the US take a careful look at new ways to relate to the USSR, ways that do not threaten us all with nuclear annihilation?

by Dana Raphael

Brussels: International Women Protest Arms Race

Reaching For The Star
A Women's Peace Initiative, Europe 1983

by Dana Raphael, Wilton Meeting, CT

The ABC TV reporter shoved the mike towards my face and demanded to know why I and the 149 other mostly middle age, mostly women, were flying to Brussels to protest the deployment of the Cruise and Pershing II missiles.

"I'm tired of being afraid every day of my life," I said, "so, I'm doing whatever I can and this is one thing I can do."

The American group was catalyzed by the WILPF as part of the STAR (STOP THE ARMS RACE) program. It called us to join with thousands of other women in Brussels, the site of NATO headquarters, to demonstrate our commitment to stand with them against a plan to base these medium-range weapons in Europe. The yea or nay decision will be made in May by the all-male joint NATO forces.

March 8 was International Women's Day and demonstrations against war and for peace took place throughout the world.

Arriving at 9 AM Sunday morning we were greeted with flowers by the courageous and forceful Belgian organizers. I dropped my bag at our little hotel and grabbed a cab to an address I had from the Friends Book of Meetings, arriving late, but welcomed in the middle of a small meeting. As expected, Friends were involved in the organizational process of the STAR demonstration and, as usual, were helpful in all sorts of other ways.

Monday was spent at the University listening to reports and talks and participating in workshops where we heard comprehensive explanations of the different missile programs and weapons. We also shared small, everyday, ingenious methods of raising people's awareness of the terrifying effects of these missile sites. One favorite idea was the sending of letters from American women to the editors of major German newspapers thanking the German people for accepting the short range missiles. The implication, of course, was that a nuclear war would then be limited to the European area! Consciousness raising with a thud!

The high point of the congregation was the rally. An estimated 5000 women, about a third with white hair, milled around the central Brussels square listening to talks by women from different European delegations.

There were very few police around, and, as one of them explained in rather good English, "Nothing's going to happen, they're only women!"

Holly Near, an American advocate folk singer, was very dramatic with her a capella songs. Some phrases I liked: "We are a gentle angry people." "I'm a big, angry woman. . ."

The march through the streets of Brussels seemed to go on for several miles. My one let-down was at the end of this impressive "walk" because there was no "closure." The march just got to a destination and the group dissipated. "Not enough space for a rally" was the explanation.

We often don't make the best use of our time. However, in Belgium we were admonished to use meal times to share our past advocacy experiences. It was a high point. One "little old lady" turned out to have protested at the Pentagon and had been dragged to jail. A school teacher had organized the Nuclear Freeze program for her entire state, and a youngish woman had "vigilled" at her congressman's office for weeks for ratification of a program which would support the Grey Panthers.

I returned to the States, but the group went on to visit East Germany and, a day later, West Berlin. Bea Milwe, another protestor, reported to me how impressed she was that the country was not tatty as on her last visit in 1975. The women were stylish, not much different from those in The Federal Republic, and she reported that they seemed secure, satisfied and proud of their accomplishments.

The schools in East Germany had programs teaching peace, love and friendship for all peoples of the world. For those children whose mothers worked, there was a creative after-school program–Pioneer Palaces–and the kids appeared lively and happy.

In both parts of this same country, the demonstrators were shown many memorials to the victims of the Holocaust, one in a prison where union members were killed as Hitler looked on, another at a Catholic church, with a concentration camp "facade." One had to walk through it to reach the place of worship.

"But above all," Milwe said, "I felt how scared they are on both sides, petrified of the acceleration of our weapons, afraid the U.S.S.R. would retaliate by increasing their missiles. It takes only 4 minutes to reach the Soviets. And, these weapons go both ways!

"The East Berliners were terrified of us and the West Berliners frightened of the Communists. No one doubts there'll be a war. They are strong women but they feel, *they feel, they really believe they are already at war*," she added.

I, too, was most impressed by the power and political and military savvy of the German women. They are leaders. The women from Greenham Commons in England were most impressive also. They have encircled the missile sites and set up tents. By the hundreds, they are "living" in them with their children. (I understand that similar protest camps have been organized in Seneca, NY and on a site in Michigan.) And Wales, in Great Britain, has voted a nuclear freeze for the *entire* province.

The Americans have been vital in the origination of this STAR program (which is continuing, thank goodness). Our energy and organizing skills were apparent. But, if there is a point to criticize, it is that many of us have not thoroughly digested the connectedness between peace, freedom and kindness.

When fighting broke out between the Muslims and the Hindus, Gandhi called off the entire independence movement. It took several years before he tried again. He understood peace was a sham and would never last until human beings learned how to deal with each other in love.

Similarly, we had not effectively taken sufficient care of our older sisters, many of whom had great anxiety about the logistics of the peace tour. They might not have heard the meeting time, nor known they could leave bags at the station, nor been able to keep up with the marchers without a friend's arm to lean on. And, where were we going so fast anyway? We, too, need to deal with each other in love.

A Proposal for a Multi and Bi-National (US-USSR) Top-Level Study of Non-Violent International Alternative Strategies to Reduce and Eliminate the Arms Race and Pave the Way to Continuing Future Peaceful Resolution of Conflicts.

Everyone is aware of the now-overpowering need to find alternatives to the continuing arms race. With every new round of weapons build-up, the danger of confrontation, by accident or by design, increases. At the same time, the fatigue, necessitated by so much effort placed on prevention, debilitates patience and hope.

At the same time also, there is an almost total lack of exploration of non-military alternatives, as if the governmental powers of the industrialized world were hypnotized into believing that there is nothing to do but eventually clash.

As the arms race becomes more and more financially and psychologically unbearable–and ineffective, in that the increasingly dreadful weapons can never be used to the advantage of either side–both the U.S. and the U.S.S.R. are more and more vulnerable to starting a war because of lack of any other tactic or idea.

The alternatives, whatever they may eventually be, will of course necessarily be based on effective non-violent action and response. Each word of this phrase is important. There must be action, as opposed to non-action. That action must be non-violent in the sense that old-fashioned military tactics and new-fashioned weapons must be foregone. And this non-violent action must be effective in attaining the goals of the users, while also eliciting non-violent responses. All actions must be mutually beneficial.

Some experience in the uses of non-violent attitudes and techniques in action has been acquired, but only on a relatively small and specialized scale. These experiences have been limited to situations where one side was assumed beforehand to surely become violent in its response. Almost nothing has been done or researched on what might occur, specifically or generally, if *both* sides in any political controversy were to be non-violent. There is some real danger, therefore, the present tensions between the U.S. and U.S.S.R. being what they are, that one side might conceivably develop very practical non-violent initiatives before the other was prepared to counter with non-violence, and might thus gain some advantages that would later have to be equalized if they were not to cause aggravated friction.

As this is something that should be studied by both sides simultaneously, and could best be developed in a shared experience of exploration, lacking secrecy, which always inflames rivalries, I want to suggest that an international group of leaders and thinkers who have had some non-violent action experience, get together with top-level representatives from the U.S., the U.S.S.R. and other interested nations, for the express purpose of thinking through how non-violent tactics might be carried out by both sides, step by step, to reduce and eventually eliminate armaments and war preparations, both physical and psychological.

Various scenarios would of course come from these meetings which could be processed by computer, similar to the famous and useful Club of Rome studies and fully publicized and discussed. Agreed actions might then be mutually taken.

Such a conference might well be sponsored and paid for in part by governments, in part from private funding, and in part by the U.N. Meetings might be held in some place like Geneva, at the U.N. University in Tokyo, or at the University for Peace in Costa Rica.

Jean S. Gerard
Pacific Ackworth Meeting
6124 Encinita Ave., Temple City, CA 91780

YOU ARE INVITED
to the
37th ANNUAL GATHERING

PACIFIC YEARLY MEETING
of the
RELIGIOUS SOCIETY OF FRIENDS

AUGUST 1 - 6, 1983

CRAIG HALL CONFERENCE COMPLEX
1400 WEST 3RD STREET
CHICO, CA 95926
(916) 342-8772

The annual gathering of Pacific Yearly Meeting is for members, attenders, seekers, and their families of the Monthly Meetings and Worship Groups that make up Pacific Yearly Meeting. Friends from other Yearly Meetings of the Religious Society of Friends and the Wider Quaker Fellowship are also welcome.

WHAT IS YEARLY MEETING?

Yearly Meeting is what we make of it:

a TIME to experience corporate worship as the basis of our lives together.

a PLACE where we do our corporate business in a Quakerly way.

a SPACE where the tightness of our lives is opened, loosened and where something fresh and new can enter.

a TIME to exercise our faith and work through issues, finding their resolution in the sense of the meeting.

a PLACE where the unique light of each person can shine, where new interpersonal connections can be made.

a GATHERING of the family: old friends, new friends, Young Friends and children.

a COMMUNITY we build together, a marvelous pot pourri of agenda items, worship-fellowship groups, working groups, joyful activities.

SOME AREAS OF FOCUS

The Historical Roots of Pacific Yearly Meeting

The Wider Family of Friends in sixty countries throughout the world, linked by the Friends World Committee for Consultation: **Gordon Browne Jr., Executive Secretary, FWCC Section of the Americas, will be a resource person.**

Religious Education for Adults, Children, Young Friends

The Testimony for Equality: Racism Today

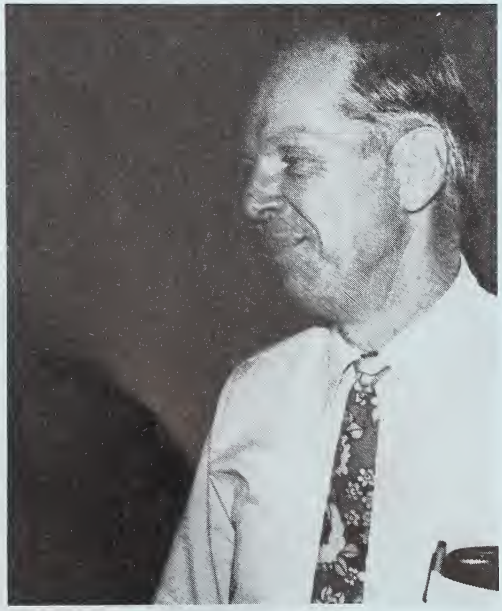
Peace Tax Fund and the Peace Testimony

Central America: Refugees and Friends Response

Latin America and the United States Relationships

U.S. - U.S.S.R. Relationships

Law of the Sea Treaty: A Step Toward World Order?



Courtesy of FWCC

Gordon M. Browne, Jr., FWCC

PYM Young Friends

HOW TO GET THERE

California Rte 99 goes through Chico N/S. Get off 99 at Rte 32 west towards Hamilton City. After about a mile it turns north. Turn left on 3rd St. Craig Hall is 3 blocks on the right at 1400 West 3rd.

WEATHER

Chico is usually very hot in August. Bring swim suit, light clothing. The buildings are air conditioned.

TRANSPORTATION

Chico is served by train, bus and air. (Air Chico, Pacific Express, Westair Commuter). If you want to be met, please write or call ahead to–

Bob Barnes, PYM Arrangements
11044 Weeping Willow Way
Nevada City, CA 95959
(916) 273-2664

OTHER NUMBERS TO CALL

Registration

Charlie and Miriam Swift
(916) 272-2017

Chico PYM desk

(916) 342-8772

PYM REGISTRATION - 1983

Please read instructions for filling out (following)

LAST NAME: _____

STREET: _____

CITY/STATE: _____ **ZIP:** _____

TEL: (____)_____ **MEETING:** _____

(R)oom or (C)amping: _____ NIGHTS-STAY: S__S__M__T__W__T__F__ SP REQ: _____

MEALS*: (N)oon sun____ (B)reakfasts ____ (L)unches____ (S)uppers ____

(O)ccasional meals ____ FIRST TIME AT YEARLY MEETING? _____

CONTRIBUTION TO CHILDREN'S PROGRAM: _____ JR YRLY MTG _____

FIRST NAMES	SEX	AGE
1. _____	___	___
2. _____	___	___
3. _____	___	___
4. _____	___	___
5. _____	___	___
6. _____	___	___

WORSHIP FELLOWSHIP? ___

CALCULATIONS

sum-ACCOM-FEEs
X No-Days $_____

sum-REGs
X No-Days $_____

TOTAL FEES $_____

25% DEPOSIT $_____

INDIVIDUAL'S VARIATIONS IN OPTIONS; ALSO MEAL CODES*

NIGHTS	AC	SP-REQ	MEAL CODES	W/F	LAST NAME
2. _____	___	____	_____	___	_____
3. _____	___	____	_____	___	_____
4. _____	___	____	_____	___	_____
5. _____	___	____	_____	___	_____
6. _____	___	____	_____	___	_____

*MEALS: If not getting meal every day, use (O)ccasional.
CODES: (N)oon Sunday (B)reakfasts (L)unches (S)uppers

HOW TO FILL IN

Please P R I N T.

MEETING–Official name of Worship, Preparative, Monthly or Yearly Meeting if not PYM.

ACcommodations–"C"amping or "R"oom & Board.

NIGHTS–Put an "X" after nights at PYM. For Saturday night, 7/30, special arrangements can be made.

SP-REQ–"S" = require single; "T" = prefer single; "G" = require grd floor; "H" = prefer grd floor.

MEALS–If not getting room and board, check meals desired. Need not be exact. **Campers, please join us for lunch if you can.**

CONTRIBUTIONS–Please help with our children's program and Jr Yrly Mtg if you can. We budgeted $700 in extra contributions here. Indicate amounts.

W/F–You may attend the same assigned Worship/Fellowship group each day or you may attend the unprogrammed worship sessions. Put "W" to be assigned to a worship fellowship group.

DEPOSIT–25% of amount due except contributions and extra meals. See Panel on **Fees.**

NOTES–Add anything else we need to know.

REGISTRATION – FEES

Fee Information. All fees cover from the evening meal thru next lunch. Single meals are available. **A Registration Fee** covers conference operating costs and facilities costs. An **Accomodation Fee** covers room & board or camping. There is no room only.

Fee Schedule (per day-based on age):

Registration:		Camping:		Room & Board:	
0 - 2	$2.50	0 - 2	$0.00	0 - 2	$0.00
3 - 12	3.50	3 up	1.50	3 - 12	15.50
13 up	6.00	Fam Max	6.00	13 - 79	19.00
				80 up	9.00

Meals. For meals not paid along with room (i.e. paid at door), do not include in calculations of fees. These are–Breakfast $2.12; Lunch $3.18; Supper $5.30. Age 2 and under is free.

Simple Food. Vegetarian dishes served. A meat dish at every other lunch and supper.

Refunds. To encourage registering when in doubt, registrations can always be canceled or changed. Refunds either issued the last day, or mailed.

Families. It is assumed that last name, accomodations, etc. are the same for all. If different, enter under variations.

Confirmation. A confirmation will be sent with further registration information

Absolutely No Pets

15% Late Fee if Received After July 14

Return to Charles & Miriam Swift, Registrars
15834 Sunnyvale Lane
Grass Valley, CA 95945
(916) 272-2017

I Was A Stranger

by Hermione A. Baker, Morongo Basin Friends Worship Group and Sub-Committee on Mental Illness, M & O Committee, PYM

I am sometimes asked by some person who has sought help or companionship, or who has hoped to ease a lonely time by going to a Friends Meeting, "Why do Friends' Meetings seem unfriendly to strangers?" I have found myself struggling to find an answer and having to reply that Friends, like members of other religious groups, tend to move toward those people already known to them. Friends seek their friends. I turn from such a conversation with the realization that Friends do have a responsibility, not only to the stranger, of whom it is written (Exodus 22:22), "Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt," and of whom Jesus said (Matthew 25:35), "I was a stranger, and ye took me in," but we have a responsibility to that person in the Meeting who is a stranger to himself or herself, that person who may quite suddenly or gradually have become like a stranger to his family, his friends, and to his Meeting. I refer to the person who is mentally ill who needs the caring help and trust of Meeting members more than ever before. His family needs our care, also. We must be prepared to offer the friendly smile, the warm hand, the ride home or the companionship to the bus stop or the corner nearest to home. But beyond that, Meetings, especially Ministry and Counsel or Oversight Committees, have a responsibility toward mentally ill or emotionally disturbed members and attenders, to counsel, to guide, to refer to expert care where necessary. The Committee on Mental Illness of Pacific Yearly Meeting is facilitating the finding of lists of referral agencies, support groups and counseling centers for Meetings' use. A partial bibliography has been compiled, and added titles will be sent on request.

Faith and Practice has the following statement which is a charge to Ministry and Oversight Committees, titled "The Helping Process:"

> In Helping one another, Friends can be instruments of the all-encompassing love of God. All Friends should help one another as they are able, but particular responsibility for care and counseling lies with the Committee on Oversight (or on Ministry and Oversight). This committee should choose counselors fitted for particular needs from among themselves and other qualified persons in the Meeting. Qualifications of a good counselor include approachability, warmth, sympathy, spiritual insight without doctrinaire assumptions, ability to listen without judgment, ability to keep confidences, and practical resourcefulness.
>
> . . . The Meeting may. . . arrange for a time and place in which persons can confer with an appointed counselor.
>
> Meetings for Worship are basic to our individual and corporate life. The strength and power of God's love reaches to the depth of human problems as we all strive to grow in spiritual and emotional maturity.
>
> Individual listening is a part of the helping process. One person (or at most two) should be assigned in a given situation, and confidential matters be left to him (or them). To listen carefully involves faith in the person, patience, a desire to understand, and avoidance of giving advice. While a counselor may raise questions about new ways of looking at the problem or suggest possible solutions, decisions must be left to the person involved.
>
> A difficulty may develop which is too serious for the Meeting to handle. In such an instance, professional help should be sought promptly. Members of Ministry and Oversight should be aware of the community's resources for family and individual counseling. If such specialized help is required, the Meeting can be supportive in many practical ways.
>
> Persons are sometimes drawn to the Meeting because it promises help in personal problems. A Meeting should be careful not to offer solutions or aid beyond its powers. . .

It is my most earnest plea, to myself and all other Friends, that we take the hand that reaches out for help and grasp it warmly and hold it firmly until strength returns to the Friend who seeks our help.

Call to Yearly Meeting 1983

North Pacific Yearly Meeting of the Religious Society of Friends

Welcome to the tenth annual session of NPYM, to be held this year from Friday, June 24, 1983, through Tuesday, June 28, at St. Thomas Conference Center. St. Thomas Center is in a wooded location at the north end of Lake Washington, in the Seattle suburbs. Camping will be available.

The Childrens' Program, "Kids Are Quakers, Too!", will explore the Friends testimonies of peace, simplicity, equality and community. Daily small group worship will be scheduled, and there will be many interest groups. Our Friend in Residence will be Richard Eldridge, head of Buckingham Friends School in Pennyslvania.

Our registrar, Margaret Coahran, can send a registration packet to you. Please send for one in care of: **Margaret Coahran, W. 700 Main St., Pullman, WA 99163.**

The registration deadline is May 30, 1983.

Jane Snyder, Clerk

Book Review

by Carolyn D. Thorsen, NPYM, Cambridge, Idaho

Book by Elaine M. Prevallet, Pendle Hill Pamphlet 244. *Reflections on Simplicity*, July 1982

For those embarassed by their own material prosperity in contrast to world poverty, Elaine Prevallet's pamphlet makes interesting reading. Her ideas for simplifying life are truly modest when held up to the need that surrounds us. Nevertheless, were there any of us who could fulfill her expectations, we would be oddities.

In addition, a great deal of the pamphlet's success lies with Prevallet's willingness to draw from many sources for her ideas. She draws liberally on Jewish and Quaker tradition but most liberally from Christ Himself. Her writing is compact, so much so that the inattentive reader may sometimes stumble. Such preciseness of thought has led her to write several excellent sentences stating penetrating ideas worthy of remembering.

Briefly, the author establishes the scarcity of simplicity in our lives and the necessity for the pursuit of the virtue. Then she turns to Jesus Christ to establish standards for simplicity. She suggests that simplicity has two natures: inner and outer. Her discussion of the inner process begins with an insightful explication of Matt. 6:24, "No man can serve two masters." She suggests that Jesus does not say a man may not but rather says *cannot* have his heart in two places. "It isn't possible." Either man serves the forces of materialism or those of the Spirit. In regard to material possessions that many of us accumulate or fall heir to in spite of ourselves, Prevallet proposes that according to Jesus those possessions are not necessarily bad if one never lets them come to rest (cf. Luke 6:38).

Next the author places simplicity in the perspective of the Cross. She says, "In between the attaching and detaching (from the material) lies the Cross. It is a painful grace. . . of having our pettiness, our neediness, our grasping and clutching revealed to us." This is the time when we realize that we cannot and need not heal ourselves, having only to yield to God's infinite tenderness and mercy to be cleansed. ". . . the Light which exposes us to ourselves is that very mercy."

Following this discussion of inward simplicity, Prevallet moves to the ways that such a nature is expressed in the outer man. She considers simplicity of speech, sight, service and occupation as well as how persons making an effort to simplify their lives might achieve the task of carrying that simplicity to contemporary society.

Little need be said about simplicity of speech since most of us know that we talk too much and not always in complete truth. Prevallet adds one excellent thought to the traditional list of Quaker ideas on the subject. Using as her basis of reference Isaiah 55:11, she says that words with God's power behind them "prosper" in their missions. Words without that power return to the speaker empty.

As for the idea of simplicity of sight, the author says that seeing with a single purpose means to see without lust, envy or covetousness. In a spiritual sense it means loving without wanting to possess that which we love.

In the area of simplicity of service, Prevallet also has some insightful comments. She says that when we have the feeling that we have a great deal to give, we get very conscious of how we are going to look and even begin to feed on the power that giving gives us. We must realize that as we act to help another it is "our own wound we're healing, at least as much as that of another."

Prevallet next turns to John Woolman to discuss achieving simplicity in our occupations. Woolman, at the age of 35, realized that he was becoming so prosperous as a merchant and tailor that he was encumbered by his prosperity even though he dealt in goods that he judged to be essential. As a result, instead of hiring more people to expand his business or spending more time at the business himself, he cut back so that he made only enough to support his wife, himself, and his son. Thus he could continue with more pressing concerns which all involved oppression of one kind or another.

The concluding ideas of the pamphlet concern our present task in society. Jesus says we can look at the sky and tell what the weather will be like, but cannot interpret the "signs of the times." Prevalet says that we need no more signs; there are enough of these. What we need are eyes with which to see those signs. World issues affected by our personal and societal greed are the weapons build-up (both nuclear and conventional), oppressive overconsumption that leaves others in need, the energy crisis and environmental pollution. We are so consumed by our own greed that we have lost our basis for judging how to deal with the material things that come our way. We say our time is more valuable than money so we drive rather than walk, buy new clothing rather than mend the old, buy a new item rather than having the old one fixed. We need new machines, because they make our work more efficient, and are "bought out" by gifts fearing to offend the giver if we give a gift away. Sometimes we succumb to our fear of the future, keeping things, thinking that we will need them again. And last and most embarassing to admit, is that we obtain some things because other people have them.

> If we share a common mind or vision on... (these) issues, it may be because there is openness to that inward listening. We are not, perhaps, totally blind... but neither are we unaffected. The sign that we are confused... Greed has become identified with need.

Prevallet concludes by saying that before we try changing society we must change our own personal lives in some specific ways. We must eat less and only what is nourishing, give away what we don't use, and make ourselves accountable for our consumption by challenging and even "querying" each other as to how we are responding to the challenge of simplicity. She also asks a haunting question, wanting to know why it is that some of us have the privilege of choosing a simple life style while the majority of the world lives in "desperate need." She answers by saying that this prosperity is the gift of God, but she has no idea of what our part is in securing that gift. Prevallet's final instructive charge to us is that we be as inventive at breaking our idols as we have been in making them.

Two Memorial Awards have been established in the memory of young Friends. **Reno** approved setting up a fund for support of Community Welfare in the memory of the life of John Kaiser, Jr. **Eastside** Friends participate, along with Adam St. Germain's family and one teacher, in annual selection of a high school senior "who has shown an active interest in changing the social conditions which produce conflict in the local community, our nation and among the nations of the world." Adam St. Germain was killed in September, 1982.

News of the Meetings

Worship and Ministry: Care for One Another

Sacramento planned a retreat on the state of the Meeting: "Where are we going? What should we do to serve better ourselves and our community?"

Palo Alto held a one-day retreat, "Exploring the Spirit of Winter Inwardly and Outwardly." A morning panel discussion spoke to "Loneliness and Belonging–How Can We Help Each Other?" A minute concerning prompt arrival for Meeting for Worship is to be read after Meeting for one month and announced in the newsletter.

Phoenix has a special "Celebrate a Friend" spot in the newsletter for appreciation of the gifts and services of individuals. An "Open Meeting on Ministry" centered on expression of care for each other within Meeting and immediate outreach to the community." Sunday afternoon visits to Friends' homes were suggested and there was concern for closer relationships with immediate neighbors and with local churches. (We) "need to look at each other in a realistic light. Some come to Friends Meeting and are devastated when they do not find a group of saints. We are just people–sometimes hurting and sometimes sensitive, and we need to acknowledge this in our relationships with each other." Friends were reminded that "time spent in committee meetings far from being a chore or a bore can be a period of fellowship and visitation providing a means for Friends to learn more about each other." A study group on preparing for ministry is planned.

San Francisco responded to the First Query with "a concern that trivial things, favorite political philosophies, and personal attitudes seem to burden. . . our vocal ministry. We were reminded that it is not 'I' who has come to worship God, but 'we,' and that 'to come with hearts and minds prepared'. . . does not mean to come prepared to speak, but to participate in a process."

Santa Fe met to discuss what the Meeting could do to promote closeness and caring, community. "knowing each other better as individuals would make it possible to be there for each other in times of need, as well as more present to each other during worship. The most important thing is to become acquainted. . . to the extent that we would know on whom to call. . . We minister in the ways of fellowship."

Visalia asks at each business meeting for word of Friends who are ill or needing assistance, and someone is asked to follow up with appropriate care. A worship group meeting in Porterville twice monthly has asked for help from the Meeting.

Berkeley had a training session for persons who would like to know more about how to visit older persons with physical or emotional difficulties. A Friend called for the start of an informal group to read plays–a do-it-yourself dramatic experience.

Walla Walla's newsletter noted word from Gordon Browne, FWCC, that the fund for a Meetinghouse in Soweto, South Africa has surpassed its goal, and the dream is closer to reality.

Rogue Valley Friends are exploring possibilities for a permanent meeting place in Ashland, Oregon.

Reno's newsletter comments on principles helpful in developing true friendship: *honesty and transparency; touching* ("Have you ever looked closely at the life of Jesus and noticed how often he touched people?"); *communication* ("It is tragic to say 'Good-bye' when we really mean 'I will miss you very much' or 'Look what you did to me' when we really mean 'I am hurting inside; will you help me?' "); *faith* ("Friends are not properties to own but gifts to cherish."); and *work.*

Peace and Social Concerns

Multnomah Friends help once a month with the Hospitality Kitchen at a local Catholic Church, feeding the hungry. An invitation to the monthly "Sunday at City Hall" urging our President and the President of the USSR to sit down together as soon as possible and talk about reduction and ultimate elimination of nuclear weapons was included in the newsletter, with the suggestion that a copy be sent to "someone with the same last name as yours in five different cities." Meeting approved a statement to be submitted to Portland's Task Force on Nuclear Civil Preparedness during recent public hearings.

Reno sent a message of support to the National Conference of Bishops, (We) "are grateful to God for your courage and leadership in struggling with the moral issues of nuclear weapons." The newsletter quotes Henri Nouwen: "More important than anything else is that peacemaking flows from a deep and undeniable experience of love. . . Prayer is the basis of all peacemaking. . . The paradox. . . is indeed that we can only speak of peace in the world when our sense of who we are is not anchored in it. We can only say 'We are for peace' when those who are fighting have no power over us."

Redwood Forest continues to investigate the needs of refugees in Santa Rosa, with special concern for the problems and public image of Cuban refugees. Meeting agreed to sponsor the family of a young Vietnamese woman. A forum, "Friends Response to Militarism," dealt with responses to the Query on Peace, to the draft, to the arms race.

Claremont reminds Friends that few members of Congress have ever visited the Soviet Union. "The FCNL is cooperating with the Federation of American Scientists to encourage all Congress people to visit or re-visit the USSR. You can help by sending a letter to your representatives asking them to visit."

El Paso initiated a study series on Peace in Latin America. The Social Action Committee distributes blankets and clothes to the Rescue Mission and food to the Food Bank.

Orange County, concerned about the rise of homelessness, directs Friends' help to the Interfaith Shelter, and to the Catholic Worker, predicting a lunch line increased to 1500 people daily.

Visalia joined **Fresno** in a meeting for worship, followed by a documentary film, "Teacher and Pupil: Gandhi and Martin Luther King."

Santa Fe offered hospitality to **Albuquerque** member, Ezra Young, during his stay in the capital, lobbying for the "In-Home Care" bill, which would help the elderly and disabled.

Orange Grove held an all-day seminar on race relations, "to consider queries on our personal feelings on relationships with different races." Responding to the query on peace, Friends said: "We need to be aware that peace without love and hope is despair which is just as destructive as physical violence. We should be committed to fighting against despair and its root causes. We need to be wary of the trap of feeling superior because we belong to a group which believes in peace through love and non-violence. Peace is the objective, not being 'one-up' on others who seek 'peace' through violent means."

Eastside reminds Friends that contributions to FCNL are now deductible if earmarked for the Education Program.

Tacoma cooperated with a local Methodist Church in presenting the film, "South Africa Belongs to Us."

Santa Barbara had a potluck program with representatives from A Nuclear Free Pacific, who talked about nuclear testing on Kwajelein Island and its reoccupation by native inhabitants. The Meeting publicly re-stated "opposition to military registration, the draft, and all preparation for war."

Walla Walla held a three day workshop on Voluntary Simplicity. Friends are active in the Committee on Nonviolent Conflict Resolution, with a recent session on "Careers in Peace and Social Change"

(Continued on page 138)

(Meeting News: Cont. from page 137)

at the local high school, assistance in developing skills for reducing tensions between Anglos and Hispanics, including the establishment of a bi-cultural committee of concerned local residents. Dan and Barbara Clark host an occasional Tertulia (evening of Spanish discussion) to help Friends improve their Spanish skills.

Grass Valley presented "How Are the Livermore Protest Actions Organized?" and discussed questions about non-violence education, action, motivation, future prospects.

San Francisco's young Friend, Cedric Wentworth, founder of Youth for Peace, is international correspondent for *The Objector* and responsible for establishing correspondence with French-speaking countries and reporting back to CCCO news regarding conscientious objectors and the draft. Meeting approved a letter expressing regret at the failure of the United States to sign the United Nations Law of the Sea treaty.

Rogue Valley Friends joined others in meeting President Reagan under white balloons ("A Freeze Now") and the banner, "Oregon Voted for the Freeze." Ashland's nuclear-free zone legislation has attracted national attention, and Dick Ernst was invited to New York to explain the exceptional success of the initiative to concerned lawyers.

Boulder Friend, Gilbert White, was elected a foreign member of the Academy of Sciences of the USSR. Matilda Hansen (**Laramie**) was re-elected to her fifth two-year term in the Wyoming House of of Representatives.

Alaskan Friends note the election of Nilo Koponen to the state Legislature. He comments: "Being in the Legislature is like going back to school and taking 55 credit hours. . . due to the proliferation of committees and sub-committees. . . bills can easily be held up; and few reach the floor, giving the public the feeling that little is happening. But actually much is going on, and in crucial cases swift action can occur. . . In this atmosphere, the healing peace of Meeting for Worship becomes all the more important. I wish I could find more time to spend with Juneau Friends and their families."

Albuquerque adopted as an on-going project, nutrition for a local Maternity and Infant Care Clinic. The newsletter quotes from a letter in *The Friend* (10/29/82) concerned with "why so many Quaker peace activists are not 'Meeting Friends.' It is not necessarily pressure of commitments which keeps them away. . . Sadly, peaceworkers often feel like the black sheep of the meeting. For them, faith and works are inextricably woven, but they have become disillusioned because their concern is only incidental to the meeting and not an essential part of it. . . the consistent loving support of a meeting is vital if the work is to remain firmly rooted in Quaker conviction. Strength derived from gathered worship will be a transforming power in any peace group, and without them work and witness are immeasurably weakened. . . Other denominations are now being seriously challenged to face up to the disarmament issue in a realistically Christian way. They will be looking to the Society of Friends for leadership and guidance. It would be tragic if local meetings were so uninvolved that they were unable to give this lead." (Andrey Kelly)

Palo Alto Friends are contributing to the Sonsonate orphanage in El Salvador and considering other ways to assist with refugee problems. Other projects under way include: Quaker dialogue on "our difficult personal reactions to nuclear threat—what Helen Caldicott has called 'psychic numbing' "; exploring the maldistribution of wealth; a self-help project in Lebanon, and contact with legislators about Middle East concerns; studying community food and shelter needs, opening homes to the newly unemployed, supporting active relief groups, and working more closely with elected officials for resumption of government responsibilities to the needy.

Vital Statistics

Births: ***John Dylan Cheasty Mazra*** was born November 26, 1982, to Robert and Valerie Mazra, ***Berkeley*** Meeting.

Siobhan Beasley was born November 8, 1982, to Sheila and Brian Beasley, ***Albuquerque*** Meeting.

Rikki Lynn Teale was born November 9, 1982, to Terry and John Teale. Her grandparents, Al and Marian Hoge, are members of ***Albuquerque*** Meeting.

Samuel Henry Lohmann was born January 9, 1983, to Karen Lohmann and Joe Tougas, ***Olympia.*** Grandparents are Henry and Jeanne Lohmann, ***San Francisco*** Meeting.

Jacob Charles Willard, son of Steve and Connie Willard, grandson of Dorothy Willard, ***Eastside*** Meeting, was born October 9, 1982.

Ryan Debs Wenzler, son of Mike and Marcy Wenzler, ***Lubbock Friends Worship Group***, was born December 5, 1982.

Sara Manning, daughter of James and Sandy Manning, ***Albuquerque*** Meeting, was born January 27, 1983.

Owen Lee Weslowski, son of Lois and Leonard Weslowski, ***Albuquerque*** Meeting, was born December 1, 1982.

Paul Warren Tillberg, son of Richard and Rebecca Warren Tillberg, ***Whitleaf*** Meeting, was born August 16, 1982. Grandparents are Lynd and Mary Warren of ***Whitleaf*** Meeting.

Elsa Miranda Peters, daughter of Pam Tangible and Boyd Peters, was born March 9, 1983, in Wolf Creek, OR.

Marriages: ***Linda Curphey*** and ***Dan Marten*** were married at ***Eastside*** Meeting on December 25, 1982. The wedding was under the care of ***University*** Meeting.

Scott Johnson and ***Marie Bernadine Paquette*** were married under the care of ***Davis*** Meeting on November 27, 1982.

Deaths: A memorial Meeting for ***Emil Deutsch, Phoenix*** Meeting, who died December 13, 1982, was held January 2, 1983.

A memorial for ***Jean Hunter, Phoenix*** Meeting, was held December 19, 1982.

A memorial service for ***Louise Haskin, Palo Alto*** Meeting, was held on January 15, 1983, at the Meetinghouse.

Amelia Rockwell, a founding member of ***Santa Barbara*** Meeting, died on November 29, 1982, at the home of her daughter in San Diego at the age of 92. Memorial Meeting was held December 5th.

Morgan Sibbett, Swarthmore Meeting, who with his wife Johanna was serving as host at ***San Francisco*** Friends Center, died December 11, 1982. Memorial Meeting was held on December 26.

Colwell Beatty, faithful attender of ***Santa Barbara*** Meeting, died January 11, 1983. A memorial service was held by the Meeting on January 16th.

Letter from Maui

Dear Friends,

This year I expect to attend Pacific Yearly Meeting for the first time. As I have family and friends in California, I would very much like to visit them for a few weeks also.

To do this, I need to find someone to sit my house from mid-July until August 7/8. I am also looking for sitter(s) for the months of October and November when I shall be in China.

The Maui Friends Worship Group meets in my home every Sunday for worship and a potluck lunch, but other arrangements can be made for this.

If any are interested, please write for more details.

In peace,

Alice E. Walker, 9 Kaiholo Place, Paia, Maui, HI 96779 (telephone: (808) 579-9124)

Spring and Summer Programs, Ben Lomond Quaker Center

May 20 - 22 **The Basic Ecclesial Communities of Latin America–What They Are and What They Can Teach Us**–The workshop will examine the theology and process of the Latin American experience, "share our own stories and visions of a more authentic Christian community, and devise means of realising this in our own lives." Leader: Reverend Ronald Burke, Catholic priest who worked for 15 years in Central America, mostly among Guatemala's Cakchiquel Indians.

June 6 - 16 **Work Camp to complete the Art Center**–Part-time workers welcome, including cooks and childcare personnel. Gifts needed: native plants, outdoor benches and chairs, fireplace tools, clock, hanging movie screen, toys, games and childcare materials, arts and crafts materials and equipment.

July 24 - 31 **Art and the Spirit**–A celebration inaugurating the new Art Center. Workshops in clay, drawing, dance, music, poetry, story-telling. Seven-day, five-day or weekend attendance possible. Leaders: Vanita Blum, Anna Koster, Liz Weiss Fitton, Lois Kulsar, Jeanne Lohmann, Renate Sharpless.

Resources

The 1983 *Calendar of Yearly Meetings*, published by Friends World Committee for Consultation, has just been issued. Copies of the *Calendar* (which also contains a directory of Quaker Centers and offices around the world, information on conferences, and a listing of FWCC officers) are available on request from FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102. Please send a self-addressed, stamped No. 10 envelope.

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"World Environmental Trends Between 1972 and 1982," a summary of a comprehensive report on the state of the global environment written for the United Nations Environment Programme (UNEP), edited by Gilbert White, Martin Holdgate and Mohawed Kassad, is available from Gilbert White, Sunshine Canyon, Boulder, CO 80302. "Well over a hundred scientists and other specialists from more than 50 countries were closely involved in the production of the document." This is the most comprehensive attempt to bring together the judgements of experts around the world in the environmental field.

The new video-film documentary, ***Growing Up in the Nuclear Shadow***, produced by Friend Ian Thiermann (of *The Last Epidemic*), has been released, and is available for rental or purchase from: Educational Film and Video Project, 1725 B Seabright Avenue, Santa Cruz, CA 95062, phone (408) 427-2624. An updated and improved packet of materials, "What To Tell the Children," may also be purchased for $5.00 plus postage from the same address.